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revolting the minds of his subjects, and diminishing the race of mankind. His reign was characterized by profusion, irregular conduct, and inconsistency, and exhibited a train of real calamities, intermixed with unprofitable success, and a false glitter of unsubstantial glory.

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CORRESPONDENCE.

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THE following Address came too late for insertion among the Original Communications. That no time may be lost in giving publicity to the excellent observations it contains, room is made for its insertion in this place.

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TO THE CATHOLICS OF ULSTER.

The person who now addresses you has ever been your friend, so far as his feeble exertions could avail; and though a member of the Established Church, there are few perhaps of your own communion, who would hail the glad tidings of Catholic Emancipation more sincerely than he would do. He therefore thinks himself entitled, at the present momentous period, to offer you his advice, in beseeching you to suffer no petty irritations to prompt you for one moment to violate that peace, which it should be your earnest study unceasingly to observe. It is the object of your enemies to provoke you if they can. Oh! let them not then accomplish their infernal object: give them no just cause to invalidate your claims, persevere with steadiness in the course you have begun; and, in defiance of all opposition, you will triumph at the last over their malignant jealousy. But if you once suffer yourselves to infringe the sacred laws of peace, from that instant you will have given a deadly wound to all your hopes; your friends will diminish, and your adversaries will increase: the hirelings of government will exult at your intemperance, and the cry of sedition will reverberate through the land. Remember the disturbances in 1798. I will not positively say that they were *excited* by the tools of ministry, to give England an excuse for depriving us of our Parliament; but they were certainly *connived at*; they were witnessed

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*with pleasure* by those who were hostile to Irish independence.

When I entreat you, patiently to bear the disappointment of your expectations, of expectations founded in justice, and in common sense: when I entreat you to overlook the daily annoyances with which you are assailed; I know that I impose upon you no easy task; I know that it is difficult to yield to insult, doubly difficult where the insult is unprovoked. But reflect, my friends, that where there is no trial, there can be no praise. You have been tried, and your general forbearance has procured you many advocates: nor is the day, in my opinion, now far distant wherein your grievances shall be redressed, your rights restored, and your services rewarded. The British Parliament must yield at length to the justice of your claims: your peaceable expostulations will not be always disregarded. The petitions of your Protestant brethren in your behalf, have been already pregnant with the best effects; they have contributed, in an eminent degree, to remove that erroneous opinion entertained by some, that Protestant and Catholic can never coalesce. Absurd opinion! fostered in the cradle of Gothic bigotry, of childish ignorance! The tenets, I admit, of the Protestant and Catholic church, are in many respects widely different. But what has this to do with our intercourse as men? what has this to do with the moral affections of the heart? The same Saviour whom we both acknowledge, expressly says, "Do unto others, as you would they should do unto you." This is plain, this is practical; and so long as Protestant and Catholic mutually observe this inestimable rule in their intercourse with each other, they will be as good neighbours, and as good friends (often better,) as those whose sentiments upon speculative points more nearly coincide. Allow me to offer you my warm congratulations on the pleasing prospect of the speedy downfall of the Orange Societies; societies which have long contributed to disturb the harmony of this unhappy country. Here, also, that peaceable demeanour, which has for the most part distinguished the Catholics of Ulster, has not been unrewarded. Had you uniformly opposed violence to insult, the Orange faction, instead of being openly discountenanced by those in power, as it now deservedly is, would have been cherished and supported. But I am happy to

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say, you have not done so. In a few instances, indeed, (and what man or body of men are not sometimes off their guard?) you have yielded to the force of personal resentment: in doing thus, you acted unwisely; you sacrificed public benefit to individual feeling. But your worst enemies must allow that your general conduct has been unimpeachable. You have struggled to "overcome evil with good:" and you have hereby made friends of the wise and the impartial. These friends are exerting, and will exert themselves in your cause and the cause of justice, until the demon of Orangism shall be driven from our land, until intolerance and oppression shall cease from amongst us. Already do your foes hear the knell of their departing hour; they hear and tremble. Alarmed at what may be the consequence of the petitions about to be presented to the legislature, against the illegality of their associations, they are not ashamed to have recourse to the vilest methods, in order to prevent the obtaining of signatures to those petitions. Anonymous hand bills, and anonymous letters are circulated through the country, calculated to mislead the ignorant, and to intimidate the effeminate. These productions, replete with nonsense, illiberality, and falsehood, call upon every Protestant, in supplicating accents, not to sign the death-warrant of Orangism; for, that "the Orange Societies are the impregnable bulwarks of our happy constitution!!" Irishmen and freemen, listen to this rant: Wellington and Nelson, hide your diminished heads. Learn that we are indebted for the safety of our constitution, not to your inglorious exertions, not to the pigmy efforts of our fleets or our armies, but to those gigantic bulwarks, the *Orange Societies*.

I will not, however, waste your time, or my own, by exposing the malignant falsehoods of those frothy eoullitions: let us consign them to that oblivion they so well merit. I would not indeed have noticed them at all, except for the purpose of proving to you, that even in the opinion of the Orangemen themselves, the dissolution of their distempered body is rapidly approaching. Else, why need they have recourse to anonymous fabrications? Why strive to prejudice the public mind, and take from men the inestimable liberty of judging for themselves? But, believe me, my friends, their petty artifices will be unavailing: they may, for a sea-

son, influence the minds of the wavering and the weak; but, at the last, truth and common sense will be victorious. Let not your passions then be roused by such despicable libels: treat them with that cool contempt to which they are entitled: and, in defiance of calumny and provocation, continue to preserve inviolate good order and good temper.

The Orange Societies may be said to consist of four distinct classes of persons: the *honest*, the *timid*, the *interested*, and the *intolerant*. Those of the first class, which is also by much the smallest, really act from conscientious motives: wedded to what is old, they consider reformation and rebellion as synonymous terms; and, on this principle, they think themselves justifiable in opposing the advocates of equal rights. Those of the second class are always guided by their personal fears; noisy disturbers of the public peace, they are ever sounding the trumpet of alarm, and crying, "danger, danger!" where there is no danger. God forbid we should call such men knaves. No; they are rather to be pitied than condemned. Composed by nature of delicate materials, vain would be the hope to divest them of their fears; vain the hope to excite in them a manly energy. But the two other classes which constitute the bulk of the Orange mass, namely, the *interested*, and the *intolerant*, have no fair claim upon our compassion; for they are neither guided by principle nor fear. The *Interested* man says, "What shall I do to gain preferment?" His evil genius whispers, "Bow to those in power: unite with the strong party: be clamorous in the cause of Church and State: become an *Orange-man*." Pleased with these suggestions, he instantly assumes the insignia of faction: loud in defence of ministry, and all its measures, he brands the patriot with the epithet seditious; he loads him with the foulest calumny and abuse; his integrity he calls ambition, his firmness pride. Vain of his own superior wisdom, in steadily pursuing the crooked path of interest, he laughs at the absurdity of his objections who will not take the same course, who will not condescend to all the paltry meannesses to which he stoops. At length, he reaches the goal of preferment: he is rewarded by a living, a sinecure, or pension, and blesses the day that he became an Orangeman.

The *Intolerant* compose the last class in this respectable society: men, who would

sentence to slavery all who presume to differ from themselves. The pious member of the Church of England says, "I cannot assimilate with the Papist, for he calls me a heretic, and excludes me from salvation." Gracious Heavens! and are our ears and our understandings to be insulted with such ridiculous nonsense in the nineteenth century? If I could imagine, for an instant, that you, my Catholic brethren, really *believe* such an abominable doctrine, I would consider you as degraded below the rank of men. But, thanks be to God, the gloomy night of intellectual darkness is long since past; the reign of credulity is at an end. Your adversaries, therefore, are highly unjustifiable in bringing charges against you, which they cannot substantiate: it clearly evinces that they are alike destitute of charity and good sense: for those who accuse you of entertaining such sentiments, have nothing else to allege in support of their assertions, except some obsolete canons of your church. Now, this mode of reasoning is unfair in the extreme, and every Protestant must know that it may be equally applied against himself: he must know, that there are some things still remaining in the *letter* of his creed, which he finds it necessary to construe according to his own interpretation. He should consequently grant to others that indulgence he requires for himself. All we have any *right* to demand from our neighbour, is an obliging peaceable demeanor: with this we ought to be content, and leave the rest to God, who is far more merciful to us, than we are to each other. Study! then, my Catholic

brethren, laying aside all speculative disquisitions, to act according to the moral law of that religion which we both profess—the religion of the Gospel; and, "if it be possible, as much as lieth in you, live quietly with all men." This will be your surest road to victory: this will lead to the consummation of your wishes. The malevolent fabrications of your despicable opponents shall thus meet with that contempt which is their just reward: every virtuous man must become your friend: the voice of reason will make itself be heard: and the emancipation of her children will restore to Ireland, that harmony which has long been an exile from her shores!

Lambeg, Sept. 20th, 1813. M——D.

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*To the Proprietors of the Belfast Magazine.*

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I HAVE heard, that it has been said, with some confidence, by certain of the Orangists, that the Synod of Ulster's declaration respecting civil and religious liberty, is likely to do them much injury with their people. They say, that the Ministers had no business to intermeddle with politics; and that they would not be surprised, if many *loyal* men should, for this improper expression of sentiment, withdraw themselves from their communion, and go to Church. This subject furnishes materials for a few remarks, and some gloomy reflections, on the times in which we live.

AN OBSERVER.

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## AGRICULTURAL REPORT.

*From the 20th August to the 20th September, 1813.*

AFTER a long time of parching dry weather, a change took place about the beginning of this month, and a great deal of rain fell for several weeks, accompanied by high winds, which beat down the standing corn, did considerable injury to the grain, and for some time had the appearance of producing a serious alteration in the prospect of plenty, which the abundance of the crops had presented. A favourable change in the weather has now removed the fears that had been entertained, and the harvest is likely to be secured without much further loss.

The blast, so much complained of in the Wheat crops, appears to be pretty general in some districts, in others there is very little injury likely to be sustained from it; much diversity of sentiment has prevailed among agriculturalists as to the cause of this distemper, and various methods prescribed for its prevention. The writer of this report does not presume to give a decided opinion, on the subject, much less to dictate